

Redemption

- The problem
 - Apart from the redemption Christ brings through salvation, humanity exists naturally in the following conditions:
 - 1) Slaves of sin: we are enslaved to self-worship, self-exaltation, self-consumption, self-glorying

John 8:34 Jesus answered them, “Truly, truly, I say to you, everyone who commits sin is the slave of sin.”

 - 2) Condemned and guilty for our sins against God. We deserve the full, just wrath of God for our sin.
- John 3:18–19 He who believes in Him is not judged; he who does not believe has been judged already, because he has not believed in the name of the only begotten Son of God. ¹⁹ This is the judgment, that the Light has come into the world, and men loved the darkness rather than the Light, for their deeds were evil.
- John 3:36 He who believes in the Son has eternal life; but he who does not obey the Son will not see life, but the wrath of God abides on him.
- Galatians 3:13 Christ redeemed us from the curse of the Law, having become a curse for us – for it is written, “Cursed is everyone who hangs on a tree”
- This problem is solved by God’s grace through the redemption received in Christ
- Definition
 - Redemption refers to the purchasing of someone’s freedom. The sinner is freed from his enslavement to sin and from the curse of God’s law by Jesus’ substitutionary atoning death on the cross.
 - The sinner is redeemed from the bondage of sin and the law through the

payment of Christ's shed blood as a ransom.¹

- Scripture

- Mark 10:45 "For even the Son of Man did not come to be served, but to serve, and to give His life a **ransom** for many."

From the Greek word: λύτρον - "the means or instrument by which release or deliverance is made possible" (LN)

- 1 Corinthians 6:20 For you have been **bought** with a price: therefore glorify God in your body.

From the Greek word: ἀγοράζω - from the word agora, which means "marketplace." Agorazo refers to "purchase out of the marketplace"

- 1 Peter 1:18-19 knowing that you were not **redeemed** with perishable things like silver or gold from your futile way of life inherited from your forefathers,¹⁹ but with precious blood, as of a lamb unblemished and spotless, the blood of Christ.

From the Greek word: λυτρόομαι - to release or set free, with the implied analogy to the process of freeing a slave - 'to set free, to liberate, to deliver, liberation, deliverance. (LN)

- Revelation 5:9 And they sang a new song, saying, "Worthy are You to take the book and to break its seals; for You were slain, and **purchased** for God with Your blood men from every tribe and tongue and people and nation."

From the Greek word: ἀγοράζω

- Described

- To whom did Christ give payment for the ransom/redemption of the elect? In other words, to whom did Christ offer payment by his substitutionary death?
- Ransom theory (ransom to the devil):

¹ John MacArthur and Richard Mayhue, eds., *Biblical Doctrine: A Systematic Summary of Bible Truth* (Wheaton, IL: Crossway, 2017), 533.

- In C.S. Lewis's book, *The Lion, The Witch, and The Wardrobe*, Aslan makes the ransom payment of his life for Edmund's release in response to the White Witch and her demands.
- It seems that Lewis intends to have Aslan represent Christ, and the Witch is the stand-in for our accuser, Satan.
- This view teaches that, due to being born in Adam, humans are under Satan's power. God wishes to free us. To do so, he offers Christ life in death as a ransom payment to Satan.
- The problem with this view is that Satan holds some superiority over God. God *must* pay Satan a ransom.
- However, though Satan is often called the "god of this world" (2 Cor. 4:4), he is not sovereign over God (cf. Job 1:12).
- This theory errs by putting Satan on equal footing with God. It pictures God as having to submit to Satan's demands in order to accomplish the redemption of salvation.
- Instead, Colossians 2:15 teaches, "He disarmed the rulers and authorities and put them to open shame, by triumphing over them in him." The picture here is not one of negotiation with Satan, but defeat.
- Therefore, the ransom theory to Satan is biblically unsupportable.
- Ransom to God theory (God the Son offers himself to God the Father)
 - The biblical teaching of redemption is the ransom to God theory.
 - God puts forward his Son as a ransom payment to justly redeem the elect.
 - Satan is not the ultimate Judge with whom we have to do. God is (cf. Gen. 18:25, Rev. 20:11-15). God will open the books at the judgment, not Satan.
 - It is God against whom we have sinned, not Satan.
 - It is God who is the Creator and Owner of all life, not Satan.

Romans 3:24–25 being justified as a gift by His grace through the redemption which is in Christ Jesus; ²⁵ whom God displayed publicly as a propitiation in His blood through faith. This was to demonstrate His righteousness, because in the forbearance of God He passed over the sins previously committed

- God was the one who publicly displayed/put forward Jesus as the wrath-appeasing offering. And God was the one who demonstrates his righteousness by putting forward the sacrifice so that he would justly redeem those he elected.
 - “The ransom of Christ’s blood was paid to God, whose holiness demanded a just payment for the penalty of sin.”²
 - By having put Christ forward to redeem the elect, Christ is offered to God the Father.
- From what does Christ redeem us? Upon regeneration, the sinner is redeemed from:
- The condemnation and penalty which the law demands for our sin.

Colossians 2:14 having canceled out the certificate of debt consisting of decrees against us, which was hostile to us; and He has taken it out of the way, having nailed it to the cross.

Romans 8:1 Therefore there is now no condemnation for those who are in Christ Jesus.

Galatians 3:13 Christ redeemed us from the curse of the Law, having become a curse for us—for it is written, “CURSED IS EVERYONE WHO HANGS ON A TREE”

- Slavery to sin (John 8:34).
 - Without the redemption in Christ, we remain unwilling and unable (Rom 3:10-12, 8:6-8) to please God.
 - However, upon regeneration, though we do not become perfect, we are able and willing to please God.

² John MacArthur & Richard Mayhue eds., *Biblical Doctrine*, p. 534.

Romans 6:8-14 Now if we have died with Christ, we believe that we shall also live with Him, ⁹ knowing that Christ, having been raised from the dead, is never to die again; death no longer is master over Him. ¹⁰ For the death that He died, He died to sin once for all; but the life that He lives, He lives to God. ¹¹ Even so consider yourselves to be dead to sin, but alive to God in Christ Jesus. ¹² Therefore do not let sin reign in your mortal body so that you obey its lusts, ¹³ and do not go on presenting the members of your body to sin *as* instruments of unrighteousness; but present yourselves to God as those alive from the dead, and your members *as* instruments of righteousness to God. ¹⁴ For sin shall not be master over you, for you are not under law but under grace.

- Some implications to consider in light of our redemption

1 Corinthians 6:19-20 Or do you not know that your body is a temple of the Holy Spirit who is in you, whom you have from God, and that you are not your own? ²⁰ For you have been bought with a price: therefore glorify God in your body.

- Due to the redemption granted to us through the substitutionary death of Christ:
- A transfer of ownership has occurred as it concerns our entire being
- That transfer of ownership has occurred through a just means and the property of Another (the Person of Christ)
- We no longer may live as our own lords and masters. We are out from under enslavement to Satan
- We are to live in obedience to the Lord, since he owns us

- Recommended resources

- *Redemption Accomplished and Applied*, John Murray, (Eerdmans, 2015), pp. 39-48.
- *Biblical Doctrine: A Systematic Summary of Biblical Truth*, eds. John MacArthur and Richard Mayhue, pp. 533-535, (Crossway, 2017).